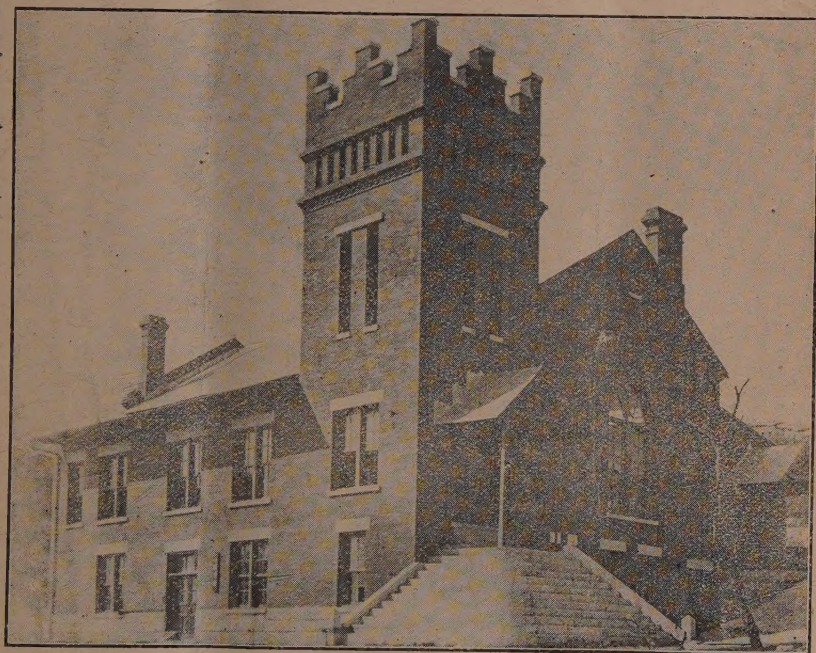


Vol. VII

FEBRUARY 1, 1911

No. 2

THE KOREA MISSION FIELD



THE EAST GATE METHODIST CHURCH, SEOUL

SEOUL

KOREA

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The Will of God.

I worship Thee, sweet Will of God!

And all Thy ways adore,

And every day I live, I seem

To love Thee more and more.

I have no cares, O blessed Will!

For all my cares are Thine;

I live in triumph, Lord! for Thou

Hast made Thy triumphs mine.

He always wins who sides with God,

To him no chance is lost;

God's will is sweetest to him when

It triumphs at his cost.

Ill that He blesses is our good,

And unblest good is ill;

And all is right that seems most wrong,

If it be His sweet Will!

F. W. FABER.

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.
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NOTES AND PERSONALS.

The Hymn Book Committee have just issued a new pocket edition of the Hymn Book, at 20 *sen* and at the same time have issued a very handsome pocket edition of the New Testament (Mixed Script) and hymn book combined. This is in two forms, gilt edged leather at 70 *sen*, and limp circuit at one *yen* forty. These are taking wonderfully with the Koreans.

The New Prayer Calendar for 1911 has come to hand, with the welcome addition of nearly all the new names. We have only one slight criticism to offer, namely that in more than one instance, only one or two branches of a missionaries' work are noted, and if one part of his work needs praying for, surely it all does so with equal force.

Some of the foreign ladies of the English Episcopal Church, gave a concert at the Astor House, on the evening of Dec. 30th, for the benefit of the orphanage conducted by that church in Seoul. Needless to say it was a great success.

For several nights preceding Christmas, the Seoul members of the Salvation Army, appeared in different compounds, late at night, and rendered the air musical with their hymns. This branch of the church have paid especial attention to music and are to be congratulated on their success.

We regret very deeply to state the sad news of the death on Dec. 30 of Mr. Rockwell of Hai Ju, a beloved brother, in the M. E. Mission. To his family, now in America, our heartfelt sympathy is extended, and we know that the prayers of all will ascend in their behalf.

We also regret to be obliged to tell that Raymond Avison, the son of Dr. O. R. Avison, fell in playing and broke his leg between the knee and ankle.

In Syen Chen on Dec. 27th was born to the Rev. and Mrs. S. L. Roberts a daughter. Welcome another recruit for missions.

An At Home was given at the American Consulate on the 22nd of Dec., in honor of the 87 birthday of the Consul's mother. No need to say the house was crowded with guests who rejoiced to pay their respects to a lady so beloved and prized.

During a recent campaign there were 2,000 decisions for Christ in Wonsan, read the report further on, it is thrilling.

The Y.M.C.A. raised, chiefly among Koreans, over 11,000 *yen* in seven days, for an addition to the present building, a full account appears in this issue.

The Methodist Mission has been enriched by the addition to its number of the following ladies:—For Pyeng Yang educational work, Miss Ruth E. Benedict; for Hai Ju, Miss Mary Beileo; for Kong Ju, Miss Olga P. Shaffer who will engage in evangelistic work. These ladies arrived in Yokohama Nov. 25th on the S.S. *Korea*. Two others, one a doctor and another for evangelistic work are expected, but it is not known just how soon they will arrive.

A letter from Mrs. Gerdine written Dec. 6, 1910, gives the following interesting items of news concerning the S. Methodist Mission. "New arrivals Misses Alice Dean Noyes and Bertha Smith; Mr. and Mrs. D. F. Higgins. Miss Noyes is stationed in Choon Chun and Miss Smith in Seoul. Mr. D. F. Higgins has come to take charge of the industrial work in the Anglo-Korean School in Song Do. He is finely equipped for this work, a graduate of the University of Illinois, having also spent some time in Alaska making geological surveys for the government and having also served some time as a member of the Faculty of the Northwestern University. Mr. Higgins' younger brother, Mr. Brun Higgins has come to make his home with him.

Miss Gilberta Harris is the new nurse for the Ivey Hospital in Song Do. At present she is in Choon Chun looking after the physical welfare of our missionaries there, as there is no physician in the place.

Miss Ellasue Wagner has returned after an absence of two years from the field.

At the last annual meeting of this mission Mr. and Mrs. J. W. Hitch were sent to Choon Chun to take up the work that Mr. Moose had to give up, to return to America. Mr. and Mrs. Hitch were removed for this purpose from Wonsan. Miss Edwards was also moved to Choon Chun.

Mr. and Mrs. W. G. Cram and their three children were scheduled to sail from San Francisco on Nov. 29th. They were accompanied by Mr. Brannon who comes out to re-inforce the Choon Chun station."*

It looks as if our Methodist friends in America were waking up to the call of Korea, and were trying to carry their end of the burden, but it is still far past the powers of the people of all the missions as yet on the field.

* Mr. and Mrs. Cram and party arrived in Korea in December.

NOTES FROM THE STATIONS.

WONSAN.

The Canadian Presbyterian Church and the Southern Methodist have just finished* a campaign for souls in Wonsan. Mr. Swallen, Mr. Collyer, and Mr. Rose with Mr. Young, Mr. McCloud, and Dr. McMillon were all with us to help out in the church services as well as personal work.

Wonsan was touched for Christ in a way the city has never known before. All hearts with few exceptions seemed open to the Gospel and although some homes were visited as many as three times in one day by different leaders they were still willing to hear.

The campaign week was a time of reaping and bringing in the sheaves as results of former times of special effort. Our churches were crowded at night and the result was that *two thousand* made decisions for Christ. We wished there might have been more real conversions and much deeper work done in the hearts of those who made the decisions, but when we remember that in days past they would not listen to an invitation to come out and hear the words of Jesus preached we rejoiced that hearts once hard had begun to soften and incline toward Him Who is ever longing to save them from their sins.

The Day Schools and Dispensary have been the means of influencing many souls for Jesus and often these have proved to be the points of contact in the homes that have all the signs of the devil worship.

The helpers were in from all the country work and many of them remained after the campaign to follow up the work, and get into closer contact with the new believers. The workers were greatly benefitted and uplifted in their efforts and are much better fitted for personal work in soul saving.

ANTONG.

Our little church in An Dong began with a meeting of seven Christians, none of whom were baptized, a year ago last August. We celebrated our first Anniversary with a membership of seventy-five. Oct. 30th was another eventful day for then the first service was held in our new church. The building will seat closely 400 people and was well filled. Mr. Welbon preached the opening sermon from "In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God thro' the Spirit."

Sunday, Nov. 13th, the revival meetings opened. Pastor Kil of Pyeng Yang was here and was a great help. There was every morning a sunrise prayer-meeting, then a ten o'clock service when Pastor Kil held Bible studies. At two p.m. all the leading Christian workers met at the church and received assignments for street preaching and house-to-house visiting. Then there was the night meeting when Pastor Kil preached an evangelistic sermon followed by invitations to new be

* Written in Dec.

lievers to decide for Christ. There were ninety-eight decisions which more than doubled the present membership. The church was packed to over-flowing many times and a tent had to be erected on the men's side. Leaders were in from all over the district to study and to help in the evangelistic meetings in the city, and each one got a new inspiration for service which he carried away with him and immediately put into practice in his home town, for at present meetings of the same kind are being held in all the church groups throuth the district.

One afternoon a meeting for men only was held. Previous to that letters of invitation had been written to all the prominent men in the city, and it made quite a stir in the little church when these high-class gentlemen attended. After that a number of them attended regularly and at the last meeting two of these gentlemen arose and insisted upon making a public profession of their new belief. They were gentlemen of the "Old-School," leading Confucianists. Later one of their friends said, "Now, that they, the first men of An Dong, have made the start, we are all beginning to believe." They attend all the church services including Sunday School and mid-week prayer-meeting.

The Thursday afternoon Bible class for women meets in the church and we also have a Sacsia class which meets Monday night in the missionary's dining room after the four little ones have been tucked away in bed.

At the close of the service last Sunday an old lady greeted me. The women gathered around to hear her story and tears were in many eyes before she had finished. She was seventy-two years of age and had walked 220 *li* to preach the Gospel here she said to a daughter in An Dong. All the rest of her family are Christians, but this daughter who married and moved here. Night nor day, she said, she had no peace of mind and she felt she must come and plead with her to accept Christ.

"How greatly this mother has loved," said a woman standing by.

SYEN CHUN.

Miss Helstrom sends the following account of Syen Chun Christmas.

Christmas has come and gone and will soon be a memory only but a very sweet blessed one. Here in Syen Chyun there was Christmas in the air all last week especially for the Korean women for Mrs. McCune took time by the fore-lock and gave several very much appreciated Christmas parties for them. One day all the school teachers, then the Academy girls, the Sunday School teachers, and at last, but not least the Cradle-roll babies, most of them on their mothers' backs. They all came and how they did enjoy it! The babies, two hundred and ten strong, looked with big eyes at the pretty decorations and the Christmas tree at the foot of which was a mass of red and green bags, and when after some hymns and a Christmas story well told these same bags filled with good things were given to the little ones, their joy was great. The Academy girls had given freely and

gladly of their time in the preparation for the children, and helped with music and with the distribution of the bags.

The Koreans had decided to celebrate Christmas on Monday, so on Sunday although we had some special music by the school children and we again heard the old and yet ever new story of the birth of our Savior still the real Christmas program for the women was given on Monday morning and lasted two hours and a half. I regret very much that I could understand so little of what was said, however I got the general idea of it all. There were representatives from all the different provinces of Korea, as far as possible having adopted the costume and accent of the province from which they came, then there was a Chinese, a Japanese, a Mexican and an American. The last three had interpreters. In dialogues and monologues they told of the work as to the Million Movement, of the significance of the day, etc. We also had several new hymns translated especially for Christmas by one of our elders. Altogether it was a very good program and the Academy and Grammar school students who took the different parts were exceedingly clever. The church which looked festive with all the paper flowers as decorations and the little girls in their bright jackets was filled with the most appreciative audience, for in spite of the length of the program, they did not seem tired but rather disappointed when it was over.

I could not close without speaking of the happy time we missionaries have had as we this evening had our Christmas dinner together. Last Christmas Mr. Lampe promised us a turkey dinner at his home with his newly acquired wife to preside. The fulfilment of the promise brought us all great pleasure. Our two guests, Miss Campbell of Pyeng Yang and Mr. Ross of Song Chin added a great deal to our joy, so did two real turkeys which had found their way clear to Syen Chyun and at last, Santa Claus who came to the great delight of the children with oh! so many gifts. But above all and through all and in all comes at this time the thought of the great unspeakable gift which has come into our lives and taught us that after all "it is more blessed to give than to receive."

Mrs. McCune adds. We are not thro with Christmas even yet, for to-morrow Wednesday Mrs. Sharrocks and Miss Helstrom are to entertain the little girls of the S.S. 300 and over in number. The sound of the corn-popper is heard in the land as they prepare their bags of corn and candy for such a company.

Mr. McCune writes :—Sabbath was celebrated in a fitting way with two services of praise and worship, one for women, at 1 o'clock in the afternoon when Mr. McCune preached a Christmas sermon; and one for men, at 2.30 o'clock Mr. Alex. Ross preaching on a Christmas theme. The Committee on Arrangements felt that the occasion of Jesus' Birthday required an extra day, a holiday from school work. So Monday was chosen and a special program prepared, the girls to entertain the women and the boys, the men in separate services, the former in the morning and the latter in the afternoon. The plan was a report of the Million Movement in all the provinces in Korea. What a merry Christmas it

was! Mrs. Sharrocks and Miss Helstrom spent no end of time preparing the girls for the entertainment for all the women in the morning, teaching Christmas hymns and directing those who were preparing the little speakers. Mr. Lampe and Mr. Roberts spent much of their valuable time in getting the boys ready for the interesting and helpful program in the afternoon. Each of the 13 provinces was represented by a man, who was converted through the zeal of the Christians in the Million Movement. A blind man, a paralytic, a cripple, a "Yangban," a drunkard, business men, farmers and mechanics were among those who reported how the story of the Wise Men, the Shepherds, the Immaculate Conception or some other Story of the Son of God who was born the Son of Man, had been told them and had lead them to believe in Him. It was thrillingly interesting. This church which holds about 1,200 or 1,500 people was filled with men and boys many of whom had never been inside a church before. They sat still and listened attentively for two hours and a half, regretfully rising to sing the Doxology that meant the close of the program. A liberal collection was made amounting to some 1,800 pieces of money, the total of which was 12.00 *yen*. This is to be used for the poor who couldn't get a good Christmas dinner. Each visitor, boy or man, was given one of the large placards used in the revival campaign, consisting of Bible verses as John 3:16 in blue and red ink.

In the evening the Primary, Grammar and Academy students met in the court of the Academy dormitory group (which they had fitted up like the inside of a house, there being no large audience room to meet in) and had a jollification and feast with all the men of the Church.

Mr. McCune returned from Chai Ryung the day before Christmas reporting a very interesting and well attended class. One of the pleasures in connection with the Bible Class system so largely adopted in Korea is the opportunity it affords the men of our Mission forces to come into close touch with the work of fellow workers and the men who make up the rank and file of our Korean native church.

Missionary fervor has lead to various new steps forward in Syen Chyun territory. The local Syen Chyun churches have combined to send out a native pastor for work in untouched places across the line, among Koreans in Manchuria. We Ju has also sent out a missionary for whose support they are responsible. One of Mr. Ross' circuits has sent out one of its men for similar work in needy fields and now the Syen Chyun Academy boys have sent a man who is to work for them at their expense in the neighborhood of Andong, the Mission station opened in the southern part of Korea by the Presbyterian Mission, North.

PYENG YANG.

Mr. Blair writes from Pyeng Yang in Dec.

Our county center meetings are now in full progress. Here in Han Chun, a county town, 108 have decided to believe the past two days. Probably a fourth are children.

CHAI RYUNG.

Mrs. Whiting writes :—We are enlarging our Home Study Course for the women by providing two, one as before for advanced women and the beginnings of another series on fundamental truths for new believers of which several hundreds have been distributed. The church leaders take to the plans enthusiastically.

SEOUL.

In the Saimun An Church, and the South Gate Church together, at the last communion season there were 52 baptized, and 74 received as catechumens, the applicants numbering many more. The Saimun An day school for girls has a membership of 43 as against 15 last year. The boys' school has increased nearly in the same ratio. The S. Gate congregation are rejoicing in their new church and rapidly increasing to occupy it.

NOTE.—If your station or church are not reported here, it is because you didn't send the FIELD any word.

A CHRISTIAN WORKER'S EQUIPMENT.

- | | |
|---|--|
| 1. A life yielded to God and controlled by His Spirit. | Zeal in service and steadfastness in discouragement. |
| 2. A restful trust in God for the supply of all needs. | Love for communion with God and for the study of His word. |
| 3. <i>A sympathetic spirit and a willingness to take a lowly place.</i> | Some experience and blessing in the Lord's work at home. |
| 4. Tact in dealing with men, and adaptability toward circumstances. | A healthy body and a vigorous mind. |

J. HUDSON TAYLOR.

We give the above rules which we have taken from an exchange, as containing the essence of the spirit needed for life on the mission field ; but especially would we call attention to the first four, and really having these, the remainder may be taken for granted, unless indeed it be the very last.

We would recommend the new missionary who has yielded his life entirely to God, or the worker who is contemplating mission life on the foreign field, to particularly consider the third. Nowhere perhaps in the world, are we so often tested, in the matters of self-will, self-conceit, personal ambition, nowhere are men so tempted to take a peculiar interest in "my work," as distinguished from that of another missionary, or another denomination, or another field. Seoul or Pyeng Yang, is more to some of us, than Wonsan or Song Chin, the Methodist than the Presbyterian mission, or *vice-versa*, Korean missions than Chinese, and foreign missions than home missions. The *sympathetic spirit*, and the one which can put self away to a great extent, is the one which can look with our Lord on the whole field, and see, medical, educational, evangelistic work, all as equally beloved and important parts of our King's great organization, which can feel no such thing as jealousy of any evangelical denomination or worker or branch of the work, but which finds delight and cause for joy in the victories and triumphs of all.

We wish more of this spirit might be seen among Christian workers; both in the home land and on the field. It is that which makes for that blessed unity which was the dearest wish of our Lord's heart. But that mind which leads to rival churches of different denominations planting themselves on opposite corners of a street in America, which leads a rich church to call away a poor church's pastor with a bigger salary, or which leads any church to try to carry away a man beloved by his people, whom he is nourishing and blessing, which leads any man or organization to look with covetous eyes on the workers, helpers, or teachers of others, or with envy on the promise of greater success than our own among our co-workers for Christ, the spirit which leads one body of missionaries, (and we rejoice that this can not be said of any of the older missions) to send its agents to unsettle and draw away the believers of another, even waiting with tracts and entreaties outside church doors to win believers to a different sect, this we say is not the spirit of Christ, or for the conservation of His kingdom, but for its destruction.

We have, we think, had less evil of this kind in Korea than in most mission fields, it is becoming ever less, and we rejoice in the peace love and increased fruitfulness which has resulted from the division of territory among the main bodies working here, yet Satan has not been completely driven out, only crippled, and the flesh still wars with the spirit, and now that the Korean ministers and elders are coming to have more and more a controlling voice in the direction of church affairs, do we need to guard in them, and in ourselves, against the insidious evil, of jealousy, of sectional feeling and pride in that which has to do with us and ours, *because* it is ours, and to nourish in them constantly, prayerfully and fervently, the idea of the church as Christ's body, and tender love and care for every part of that body, so that to use St. Paul's illustration, the hand shall be as solicitous for the welfare of the foot, or of the head as for its own.

If we can always keep before us the fact, that the whole work everywhere at home or abroad, is *the Lord's*, and equally dear and precious to Him, *if* in the consideration of every problem as it rises, we sedulously, and inflexibly put away all views from our own personal standpoint, and put ourselves in the place of our brother worker or mission, in this "*sympathetic spirit*," which Hudson Taylor enjoins, we shall come to know the joy of the Lord *in the kingdom as a whole*, and shall feel a generous glow of love to all, and the peace of God that passeth all understanding.

The habit, of our view point, is a serious thing. We can make it ourselves, and grow narrower, more envious, jealous, vain, covetous, mean, bitter and miserable every year, or we can ascend to the throne of Christ, and with *Him*, as the center of all, look upon *the whole* as His, and grow more generous, more magnanimous, more charitable and more like Him, *for when He shall appear*, and we see Him, and only Him, seeing as in a glass, *the image not of ourselves, but of the Lord*, we

shall be changed from glory to glory into that same image, so shall the whole church, in its every individual, reflect the glory of the Lord, to that poor world, which only sees Him as His church reflects Him.

A LETTER FROM KANGKAI.

The last night of the Kangkai Summer officers' class the meeting was thrown open and testimonies were requested. The meeting was going along splendidly, men responding, telling of blessings received during the meeting, eyes opened to duty, inspiration received for better service, new hope, new joy and other common blessings of such classes. Then a pause and a rather harsh voice called out, "Even if I have no hat and outer coat on may I speak." The Elder Cha, looked in the way of the voice and said, "I guess it will be all right, come forward," and as he came picking his way among bodies and legs, to the front, I recognized him as Pack the oldest of three brothers who had led in the starting of the Kun Gai Group in Cha Sung County. I wondered how he would make out before such a large audience, for the house was packed. One always feels a little suspicious anyway when a man who wants to speak apologizes for his dress. But there he stood before us and, after we had almost physically persuaded him to face the audience rather than the few of us who sat behind the pulpit, leading the meeting, he began relating his experiences. His rough address and pure sincerity, his embarrassed beginning and strong ending, his back-woods idioms and the story related were stirring. He began by telling his name and where he lived. He told how a young fellow named Lee from the Ha-say-pyung group had come and preached time and again at his home, till last Fall he and his brothers and a neighbor decided to believe. He said, "When we first began to believe we did not know how to do. Young Lee told us that we must read the Bible and sing and pray. So we sent for Bibles and song-books but when we got them we didn't know how to use them. Couldn't understand them and when we tried to sing nothing resulted but a big noise. We would take turns trying to pray but it seemed so funny that when we finished we would have to laugh. Those first days we were a kind of eating set of Christians. We met more to eat and talk than to worship God. We wanted to do it right but didn't know how. Once a Christian came, past our village and staid with us, and we asked him all about it and he said this and that was the way it was done, so we did as he told us. But then another Christian came and said, "No, you must do this other way" and so we were in great distress to know. Others began to join us saying, they were going to be Christians too and we were still more troubled to know how to tell them how, when we ourselves didn't know how. Then about November, Helper Cha came and spent two days with us. He taught us how to sing with a tune and how to say the Lord's prayer correctly and how God was hearing it and it was only our ignorance that made it seem funny. He helped us greatly

and we were rejoiced that we had decided to believe. Then in December, Helper Cha came again with our pastor (H. E. Blair), and they told us more and more and they admitted three of us to the Catechumenate and we felt that we were highly honored, and blessed. And then this Spring when we heard that there was to be an officers' class and that some one from each group should go and study how to direct the churches I was greatly rejoiced and when we sold the tobacco this Spring I laid aside enough to come to this class. But it has been a hard year and it was a struggle to save the money. But now that I have been here at this class, I cannot tell how happy I am that I came. All those things I have wanted to know I have found out, and now I can go home and we can worship God aright. I can't tell how happy I am that I could be here and see all these other men and know what the church is." We had begun to listen with fear and trembling, but before he closed his simple earnestness swept our critical feelings away and we were happy that this man had gotten more than the ordinary blessing. It is not frequent that hand clapping is indulged in in these religious meetings, but several of us clapped thankful hands.

Before the man had reached his seat the Helper Cha was on his feet, expressing his joy that this man Pack have gotten such a blessing. Then Helper Kim of Kangkai arose and said that the greatest blessing he had received in the whole class he had just received listening to that "awkward, top-knotted fellow from Cha Sung." "I did not know what Helper Cha meant," he said "by bringing that kind of a top-knot fellow here to this officers' class. When first I saw him, I said to myself, What can that fellow do here. But here to-night he has out-stripped us all. I thank God to-night He has poured out such a blessing upon Brother Pack of Cha Sung that he has been unable to keep it all to himself and has shared it with us.

And as I sat there listening, and saw the impulses as they swept the faces of the audience from consternation to pleased and sympathetic thanksgiving, it made me more thankful than words can tell. I could not but picture that same man, five years ago, as I saw him in his own home and was his guest. But he could not comprehend it then. I am sure with such a man at its head, God is going to bless this new group at Kun Gai which has even now grown till sixty believers meet and worship God there in Pack's home.

HERBERT E. BLAIR.

'Tis weary watching wave by wave,
But still the tide heaves onward.
We climb like corals grave by grave,
But pave a path that's sunward.
We're beaten back in many a fray,
But newer strength we borrow,
And where the vanguard camps to-day,
The rear shall rest to-morrow.

GERALD MASSEY.

SIX WEEKS IN SOUTHERN KOREA.

By REV. FREDERICK G. VESEY, BRITISH AND FOREIGN BIBLE SOCIETY.

The two South-Eastern Provinces of Korea are worked solely by the Southern Presbyterian Mission of the United States. The population exceeds two million souls and the area covered by the workers is over 4,000 square miles.

It was my privilege to visit the four stations and see a little of the remarkable work which is being carried on by this sorely under-manned Mission.

Korea in the South is indeed beautiful. If one leaves the big roads and follows the bull paths that strike in every direction over the country, scenery of the wildest and grandest is seen. Wide golden valleys lie in the laps of huge mountain ranges. Moorland, forest, fen, towering peak, mountain gorge with silvery stream, open plain, fertile as Eden, broad flowing river, all are here, Nature's bounteous gift to a people who know but little of the great Giver.

In October wild flowers are abundant everywhere and the fragrance of herbs constantly reward one for leaving the crowded city to visit the country folk. Wild game is plentiful and from morning till night the call of the beautifully plumed pheasant is heard. Since the Koreans have surrendered their arms the wild birds have had a Paradise.

The Southern Korean is practically a replica of his Northern brother. Perhaps a little slower, with a peculiar dialect, all his own which bothers the visitor somewhat at first. It was harvest time here when we arrived—much later than in the North—reaping lasting right on into the first week of November, therefore the farmers were busy from before day-break till after dusk. Of course there were everywhere the few rich and therefore lazy. We were saddened to see in many districts abject poverty and filth. The women and children were pitifully dirty and grossly neglected. Here both women and children work all day in the fields, and one wonders when the poor creatures get time to attend even to the preparation of the food for the home. There is a remarkable difference between the Christian villages and those that have not yet been visited regularly by the missionaries. The presence and counsel of the lady workers in these parts go a long way towards better sanitation and respectability.

It was quite amusing to see the effect of example in one house. The two rooms that three of us occupied were filthy beyond description and I therefore felt very strongly the necessity of a general clean up, followed by a good plunge in soapy water of my head and shoulders. The household stood round in wonder at such vigorous treatment of the scalp, and seemed convinced when I assured them that it was delightful. What was my surprise to find on my return to the house that the parents had begun a similar operation on their son of three summers. By the colour of his head and hair one could safely say that at least water and soap had not made their acquaintance for two and a half years. The little fellow was

bellowing as if his heart would break as the father held him down! while the "mater" administered this foreign invention—a good soap bath. Really, after the punishment (?) was inflicted, he was lighter of skin and his hair a shade less black than before. One good missionary told me down here that the Christians are all fairer of skin than the heathen. Certainly most of these Southern Koreans sadly need a Turkish Bath.

Wherever we went it was noticeable how popular schools are becoming, and from all appearances the man who wears a top-knot will soon be the figure of amusement rather than the upholder of ancient custom.

As the result of our visit two things have impressed us. One is the importance of colportage work and the other is the tremendous strain of missionary life. Let me take the latter topic first.

Have you never met them—these Southern missionaries? If you haven't you have missed a treat. Their hearts are as large as their work, and that is saying something. Their homes are as hospitable as were the early believers in Acts 4:32. These homes seem to belong as much to the Koreans as to the missionaries themselves. Koreans are ever and anon at the door, or in the Moksa's study, or in the sitting room, upstairs, or in the kitchen having a "Look-see." Classes are constantly held in the homes, and this scheme has been found to be a great attraction.

What are these missionaries' days like? From before early breakfast till long after late supper, meetings, classes, consultations, committees, school and church work, visitations, putting up buildings, houses, etc., buying property, lumber or the necessities of the Station. Besides these there are the constant interviews, reports of the country work that need immediate attention, complications of all kinds that arise from time to time, the burden of the Churches (of which St. Paul speaks), help of all description imaginable to be given to needy Koreans (funerals, weddings, monetary assistance, advice, settlement of disputes, etc.). Then too there are the duties of the home. The need of the children, purchasing provisions from the Homeland, repairs of the house, superintending the garden (or else no vegetables), engaging servants, in fact doing the work of three men all the time. The missionary and his wife have to be "all things to all men" all the time. If critics would come and live for a time in the home of the overworked missionary I am sure the criticized one would be glad to welcome any investigation, any earnest enquirer desired to make. Without hesitation I can say that these Southerners are among the hardest workers one could ever meet, and the treasury of the Society would be increased if more home folk could be persuaded to visit the work in Korea. The strain on the whole system of the man or woman here is tremendous, for it is mental, physical and spiritual.

I have specially noticed the doctors. The doctor has to build hospital, houses and other dwellings, has to teach in school, superintend the making of roads, drainage, grading, cutting timber, has a daily clinic in the morning, major and minor operations in the afternoon, many of which would alarm the ordinary practitioner at home. He has to run here, there, and everywhere visiting Koreans sick with horrible diseases

including leprosy. He faces death at every turn, and is ready at the beck and call of everyone who is needy. Besides all this he is responsible for the health of the Station and cannot refuse the urgent message from the farthest village in the Province. Then too he must keep up his study in the language, and also his knowledge of matters in the medical world must never grow lean. He feels that to be an efficient doctor he must be ever and anon at his books and medical journal. Further does he not need quiet and preparation for his soul's development? Of course, as he is a missionary he must do his share of the evangelistic work of the Station—teach in the Sunday School in the morning, take the infant class in the afternoon, and occasionally preach at the foreign service directly afterwards, as well as lead the singing in the Church services. Ten minutes daily must be given for a romp with the little ones in the home. Occasionally classes have to be given to the visiting Christian women who gather for study at the Station, most of the committee work needs his sound judgment and assistance. There are the Station meetings to attend with their multiplication of duties, translation work to be carried on, hospital students to be taught. Often without a nurse or anyone to give efficient help the doctor has in cramped quarters and with insufficient equipment to do work which at home only the best surgeons with the best aids would ever attempt. It can truly be said of his work "The blind receive their sight, the lame walk, the deaf hear, and the poor have Good Tidings preached unto them."

And what we say of the doctor can be said of his wife, or the ordained missionary, or the school teacher. They live in a whirl of duties and it is only by skilful effort and earnest prayer they are able to stand the strain for a few years.

But they are happy—the happiest people on earth. They bear crushing burdens and yet carry a smile for everyone.

The Southerners are a faithful few, bringing in a glorious Kingdom. Their work among the two million souls is rapidly bringing fruit, and the seed sown in the past years is bearing so abundantly that their hands are weary in the harvesting. More workers are badly needed and that right speedily. Country churches can be rarely visited because of the multiplicity of the missionary's work and the immense territory he has to cover. Death and sickness have robbed some of the Stations of those whose work will live forever, and whose memory is dear to us all, Koreans and foreigners alike.

Secondly—the importance of colportage work.

This also cannot be over estimated. It is profound. When one knows the Book they carry and its mighty influence on the character of man, he can have some idea of the value of the work of the colporteur.

They are pastors, helpers, shepherds, counsellors, comforters, guides in the Way of Life. They often constitute much of the life and vigour of the village church. Theirs has been the honour of doing the pioneer work in many districts. They have sown the seed by the wayside, cast the Bread of Life upon the waters, and now a wonderful harvest has

ripened ready for the missionary reaper. Where is there a revival without the colporteur's prayer and labour? Much of the revival work in Korea can be traced to the *Ora et labora* of the Book-seller. He is often the missionary's right hand, so they tell me, and certainly an indispensable factor in any circuit. He is the "sapper and miner" of the missionary army, and to travel with him and assist him in his work is an inspiration.

The pages of Korean church history are full of the records of his faithful doings. Was it not a colporteur who was the first to begin the great campaign of Righteousness in the Land of the Morning Calm? The Holy War of Korea was started when before the first missionaries left America the British Societies sent men to Chosen to prepare the way for the Army of the Lord.

The Book the colporteur carries proves the importance of his mission. Such a Book and with such a Power who can estimate the net value of such a work? Said one colporteur to a dying man, "It will cure your body and soul." The man bought the Book and through the mercy of God was healed without the aid of the native medicine man. But this was not all, for after carefully studying the Word and with the help of the faithful colporteur, the man, with practically all his village, was led to put his trust in the great Physician for the healing of their souls.

The Book pedlars by faith and love are revealing the Glory of the Lord in this little kingdom of 13 million souls. Down here in these Southern provinces we have upwards of 20 of them, working among the many scattered islands around the coast, or on the mainland travelling to the uttermost parts to tell of the Saviour and distribute His Word.

Travelling with them, as we did, was a great source of joy to us for we saw something of the success of their work as well as the hardness of their task and the hardness of the men's hearts with whom they have to deal. In the market-place, by the roadside, from house to house, in the harvest field and on the boat their work is that of brave hearted men. They are worthy of our trust and confidence, and we can truly say that money invested in Bible Society colporteurs is assuredly given to missionary work, for the missionaries on the field receive it for their colporteurs irrespective of their denomination, so long as they believe in the Gospel as being the "Power of God unto Salvation."

The Southern colporteurs, like their leaders—the missionaries are a noble band, ready to learn or to lead, as they are directed.

There is a Golden Harvest of souls awaiting the labourers but how few there are of them! As we looked down from many a mountain pass we saw the harvesters hastening to gather the ripened grain, and we prayed our Lord of the Harvest that he would send forth speedily many more labourers to garner the fields already white.

The following is with a few brief omissions the address read by Mr. Yun Che Ho at the Edinburgh Convention.

“THE PLACE OF THE NATIVE CHURCH IN THE WORK OF EVANGELIZATION.”

The missionary and the Native Church are the two principal human agencies in the work of evangelization. The missionary naturally comes first, as without him the Native Church could not be started. For it is written: How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach without being sent? I need not tell you what a hero a missionary is. I shall only state briefly the advantages and disadvantages of a missionary from the standpoint of the native Christian, because whatever a missionary may regard as his disadvantage may be an advantage to the Native Church.

1. The missionary, as he is understood to-day, is a foreigner, generally a European or an American. That places him somewhat at disadvantage. But then, a missionary has almost always been a foreigner from the day of the Apostle Paul who came over from Asia to evangelize Europe. Nor should we fail to see the divine wisdom in this, viz: that no particular people shall be puffed up with pride as if they had not received the Gospel from some one else; that they who freely received it should give it freely; and that in the sight of our Father in heaven there is neither Jew nor Greek, neither native nor foreigner.

2. One of the drawbacks of a missionary is the difficulty in mastering a strange tongue. Many are the perfectly pardonable but amusing mistakes which a young missionary makes in his first attempt to preach in a native language. One of the pioneer missionaries to Korea and who is now an authority in matters Korean, tried to preach in the Korean language before he had mastered its intricacies. He wanted to tell the people how easily they might fall into the snares which the devil has put all around us as a butterfly flying carelessly about is caught in the web of a spider. The word butterfly in Korean happens to have a similar sound to the word donkey. So the young missionary said, “As the donkey flies about carelessly and is caught in the spider’s webs, etc.” Such a mistake would have been unpardonable in a Korean, but no body thought it unnatural in a stranger. Nay, the wonderful result that often attends the labor of a missionary in spite of his linguistic imperfections all the more vividly brings out the truth of Paul’s great declaration: “Christ sent me to preach the Gospel not with the wisdom of words lest the cross of Christ should be made of none effect.” Again, the natural linguistic mistakes which a missionary can not help making, now and then, often make the truths he delivers more abiding in the memory of his hearers than the easy fluency of a native speaker.

3. Some ask me if the nationality of a missionary—that he is a Britisher or an American—detracts from his message. As long as a missionary forgets himself in Christ, his nationality does not hinder the

work. Let us remember also that the great missionary, Apostle Paul now and then made use of his Roman citizenship when he thought it expedient once in Philippi and again in Jerusalem. I venture to say that the nationality of a missionary sometimes helps rather than hinders his work, because the fact that Christianity is the foundation of the highest type of modern civilization as represented by Great Britain and America can not help appealing to the reason, and imagination of the non-Christian nations.

4. Nor is the comparative ignorance of the missionary of the customs and manners of the native people an unmodified disadvantage. I have seen, in Korea, at least, many a person who, with a dark record behind, desiring to turn a new leaf, would rather go to a missionary absolutely ignorant of his past life than to a native friend who had known him well. There is more truth than poetry in the proverb :—

Where ignorance is bliss
'Tis folly to be wise.

5. The difference in the standards and modes of living have been thought by some to constitute a serious hindrance to a missionary. It suffices to say that these differences are taken as a matter of course and do not affect the efficiency of the missionary one way or another. No sensible Korean, for instance, would consider it wrong in a British or an American missionary to wear his shoes in his rooms instead of putting them outside; or to eat with knife and fork instead of chopsticks; or to walk with his wife side by side instead of letting her follow him at a respectful distance. Some think the foreigner knows no better; more concede that a missionary has as much right to adhere to his customs and costumes as anybody else; while a few think the missionary's customs are in some respects better than even their own.

But as soon as the missionary has placed the Bible in the hands of the people, and organized a church with a more or less efficient ministry, the Native Church assumes the first place in the work of evangelization for reasons not far to seek.

1. There are more native Christians than missionaries. While there is no mission field to-day that is not suffering from the inadequacy of missionary forces; while the mother churches may or must send out many times more missionaries than they have on the field, the fact remains that neither Europe nor America can or will send men enough to do all the work—even if it were desirable. On the other hand, the Native Church can draw upon its home resources for the ministry.

2. As the Native Church advances in knowledge, spiritual and intellectual, its increasingly complex needs can be better understood and therefore better met by the native ministry.

3. The Native Church is the greater debtor to preach the Gospel to the people even than the missionaries. One day, in Korea, a missionary passing by a hut heard the groanings of a woman apparently in great pain. She was seriously ill, but she had neither friend nor money to help her.

The missionary asked two coolies to carry her in a sedan chair to the hospital. They did so. When he asked them what they would charge him for the service, the coolies said: "What we charge you anything, when you, a foreigner, are so kind as to help a woman of our own race!" This generous remark of these coolies should express the spirit of a Native Church.

4. It is neither a compliment to the Native Church nor a reflection upon the missionary to say that the former has none of the disadvantages of the latter in regard to the language or the customs or modes of living. A lady missionary once asked a Korean friend to make a little talk to a class of Bible women. The Korean asked her if there was any particular portion in the Bible that she preferred to have him read to the class. The lady suggested the story of Ruth adding, "Don't you think the women will be pleased with that beautiful story of Ruth and her mother-in-law?" Now it was all right in a foreigner. But a Korean would not care much to read that story to a class of Korean women, simply because such a devotion of a daughter-in-law to the mother of her husband is a rule and not an exception in Korea while marrying the kinsman of a diseased husband would shock the moral notions of a Korean audience. This instance illustrates that a native preacher can better understand the native prejudice and hence better interpret the Gospel so as to be more acceptable to his audience—all of which is no more meritorious than that a Korean can speak the Korean language with greater ease than a foreigner.

5. The Native Church, in short, must fight its own battles, learn its own lessons; feel its own weaknesses, discover its own strength and gather its own trophies. The place of the Native Church in the work of Evangelization should be the first; and the Native Church that fails to take the *first place* has no place at all in the great work.

THE OPENING OF THE BIBLE SCHOOL IN WONSAN.

On December the first we opened a Bible School for women in the new building located in Sanchikole. Although the Bible School work was carried on last year our Bible School building was not then ready for use. On the first day we enrolled nineteen women and at present we have fifty women studying, twenty-nine of whom are boarders in the school.

On account of the severe rains most of our women from the country were late getting in, but just as soon as they could wade through the mud they began to come in by the twos and threes. You can imagine them as they went about from class room to sleeping room taking a sight-see of their new surroundings and then standing about in groups discussing the situation.

The women are from twenty to fifty years of age and some have never studied before. One dear old lady had a son in our Boys' School and a daughter and daughter-in-law in the Girls' School, and now she has come to study herself. The son came up to see her after her arrival and brought a copy of Exodus, Genesis, Isaiah, and Psalms, and asked her if she needed any of those. So she answered that she had a copy of Genesis already but she did not have a slate. He with great pride that his mother was going to have the opportunity of studying, told her he would bring her one. There must be few instances on record where the old mother after having stayed at home and worked hard to let her son go to school then got to school herself and he helped her out in getting her slates and pencils.

The rules must have seemed very strange to the women when we told them all would retire at the same hour every evening and rise at the same hour every morning, but they went about and made their decisions to obey in everything. After a few days they began to move regularly and in order.

The helpers and colporteurs have sent their wives in to study and they come often asking if their wives might not have permission to come and do a little sewing for them, but if that is inconvenient they go without the mending to let their wives study.

This year our school is to last only one half of the regular number of months on account of the pressing need of evangelistic work out in all the country villages. All of our Bible women are required to come in and study in the School, and the afternoons are given to preaching work in the city. Each Bible woman is appointed to a village and made responsible for all the women in that village both to teach and instruct the new believers and lead out the unbelievers. The other afternoon one of the oldest women was standing out on the front porch with a very happy expression on her face and she said, "Oh! the preaching is just so much pleasure four women decided to believe this afternoon. Preaching is better than studying even."

Every Tuesday evening we send our women out to four sections of the city to meet in one of the Christian homes for a prayer service and study. The special object of their efforts is to reach the unbelievers and draw them in and to teach the ernmun to the women who do not know how to read. After the women have had some instruction in ernmun we go and teach them a Bible lesson and the children catechism.

In our school we have four classes. The preparatory consists of ernmun, the Children's Catechism, Mark's Gospel, and the Two Friends. In our first year we have Matthew, Genesis, James, The Young People's Methodist Catechism, Arithmetic, writing and singing. In the second year we have Luke, Exodus, the Moody Catechism, Arithmetic, Geography, writing and singing. In the third year, Samuel, Acts, Church History, Geography, Arithmetic, the Methodist Catechism, writing and singing.

As our women have to learn how to study we find that a book of the New and one of the Old is about as much as they can grasp. Often the least promising women surprise us by doing the best work. It is our aim to train our women to be leaders and teachers among the village women where the missionary is seldom able to go and hold a Bible class. If all of our women who study during these three months should go filled with the Spirit to labor in His vineyard, might we not expect to see many of the poor lost women turning to follow Jesus as the Bible women point Him out as the "Lamb of God that taketh away the sin of the world?"

WONSAN CORRESPONDENT.

BLIND EVANGELISTS IN KOREA.

I should like to write a plea for the work of the Blind as Travelling Evangelists. We have two blind young men (ages 19 and 23) who have been training since 1900, and we find them a very valuable adjunct to our work.

They know the Scriptures better than most seeing people, and can give chapter and verse for almost any thing we may name. Indeed, to have one of them by is as good as having a concordance. The hymn-book of course they are well acquainted with, and can always give the number of the hymn if they hear the tune.

They always give an address at the Sunday meetings, and are the only evangelist helpers we employ.

Last year we started them on country work. The elder one, whom we call Wyatt, has travelled since June, 1909, 2860 *li*, (they always reckon in *li*, three to a mile), in nine trips of a month each.

The other, called Roberts, has travelled 1420 *li* in nine trips of from 20 to 30 days.

They go quite alone, with no one to lead them; and yet not alone, for the Master is their sure guide. We always tell them they are in the best of company. They are welcomed at all churches, sometimes Presbyterian, sometimes Methodist, knowing no difference in either. As it is not our object to set up independent work, but to help the present existing work of any Evangelical Mission, the people whom they are led to influence are told to attend the nearest place of worship. They always return well and flourishing, and strengthened in body and soul. While at home they help at the meetings here, and practise their blind writing, in which they are proficient; and also they make baskets and shoes for use in the home, out of rice-straw.

The travelling evangelistic work is an ideal work for the blind. As they necessarily have to sit about when at home more than seeing people, it is of countless value to them, in spirit, soul, and body, to go out into the country, walking long distances, scattering the seed of the gospel, and helping weak believers.

I would like to see twenty such, kept constantly at it, going out in turn among the towns and villages. Both are good singers, and in this way they are also used in helping new congregations to get the tunes of the hymns.

They always carry a basket of Scriptures with them, and sell them by the way ; and the Bible Society gives us a good discount on their sales.

We scarcely think of them as blind, for in so many ways they are so much more enlightened than many Christians.

Their ministry of prayer is an important one, and we always state to them any case we want special prayer over.

They have another advantage over seeing people, *i.e.* they can address meetings of women, young and old, without offending any one's prejudice ; and their lack of sight gives them a hearing, which is born of wonder, increases to interest, and ends in wrapt attention.

JEAN PERRY.

British Evangelistic Mission.

STUDENTS' MISSIONARY ORGANIZATION.

BY REV. GEO. McCUNE.

The students here in our school have a missionary organization in which the spirit of Missions is fostered. The boys pledge themselves to preach vacation days, Sabbaths, and market days. They have been zealous in helping me in my country work. I had two helpers last year to begin with. I have added two since last September, making four now. The boys in their society decided to send a missionary representative, as we did when I was in Pyeng Yang. (Sent one to Quelpart). They talked with me about it and I presented the matter to our Mission Board of our Tari Whai of which I am a member. The Executive Committee decided to take charge of the funds—pick out a man to go. The South Provinces have been on the hearts of the boys and they had hoped that their missionary could be sent to Kyong Sang Do. The money has been partly raised—about half of it. The boys have sacrificed greatly to have their missionary, feeling that *this time is the opportune time*. Some of them have decided to live on millet for the winter and do without rice. The young man chosen is an enthusiastic young fellow. He leaves here Monday a.m. The volume of prayer following him, I am sure, will bring him power and he will be able to do a great work. He finished 1st year in Theol. Seminary last spring.

HOW THE LORD SENT MONEY FOR THE Y.M.C.A.

What the Y.M.C.A. means to Korea, can only be partly understood, by those who are not residents. The capital and chief city, Seoul, had until a very few years ago, not a single place of public amusement. Even now there are only 3 theaters of a very questionable kind, even with regard to their ability to entertain; there are no lectures or concerts, except such as the churches supply, or a hall large enough for such a purpose, and not a Korean club house, or even a cinematograph, or a wax figure show.

This state of things appealed to the first missionaries, and as we knew that there were thousands who would not at first be induced to enter our churches, we hoped and prayed for some reading and lecture room, with something of the nature of a Christian club, by which we could fish for the thousands, who would no doubt rejoice in a pleasant place to spend their idle evenings. We made our plea therefore to the American Y.M.C.A., who sent out Mr. Gillett, and the Korean Y.M.C.A. of Seoul was organized in 1903 and installed in its new building in 1908. Its history has been one of rapid growth and continued success, and it has been more and more blessed with the demonstration of the power of God's Spirit, and many and continual conversions, and in the earnest evangelistic spirit of its members.

It was recognized from the first that a gymnasium would add immensely to the drawing power of the Association, but funds were insufficient. The fact that the out-door gymnasium classes have already 230 names on their enrollment, and that these men are now regularly enlisted in the Bible classes as well, has shown the use and value of this branch of the Y.M.C.A.

An offer therefore of \$7,500 gold was made in America on condition that \$5,000 be secured from Korea before January 1st, 1911. This did not seem a very easy matter, for the foreigners here of any means who might be counted on to contribute largely could be numbered on the fingers of ones hands, and some left over, while the Koreans are nearly all very poor, and this a hard year.

The gentlemen who started out with a subscription list, met with much disappointment and discouragement, in their first appeals, and were told it would prove an impossible task on which they were engaged. *They had made the mistake of beginning with the foreigners!* At the home of one of the missionaries they took the whole matter in prayer to God, and left it with Him. "Lord," they said, "Thou knowest whether we ought to have this or no, if we should, give us the money, if not, withhold it, we only want this if it is Thy will." Within *half an hour from that time, the first \$500 gold was given*, by a Chinaman Mr. Harry Chang, and from that time on, the money began to come in steadily, and on Thursday, the 7th day of actual work, 11,334 *yen*, were reported as subscribed, being \$5,667 gold, and the work was more than done.

Mr. H. A. Wilbur of the Japan Y.M.C.A., had been asked to come and assist in raising the money, and a general committee was appointed, of which Dr. H. G. Underwood was chairman, each member of which was responsible for a smaller committee of workers. There were nine of these bands about 40 men in all, engaged in the campaign.

Each day, the members of each group, visited carefully chosen men and presented their case, and each evening they reported at the general meeting, where reports were written on a large bulletin and footed up. The scenes of enthusiasm which took place can scarcely be overdrawn, but we would not omit, the deep spirituality of it all. It was par excellence a *prayer* campaign, until it became one of jubilant praise, emblematic, we think, of the Christian's whole experience, working, praying, sometimes discouragement, often weariness, but at last more and more praise and thanksgiving, till the full burst of rapturous joy on the other side.

The whole work went thro with the swing and abandon with which Korean Christians throw themselves into anything they undertake for their Lord, but it is impossible not to look upon the results as almost miraculous, and as wonderful an answer to prayer, as any reported in the remarkable history of this work. We quote a few lines written by Mr. Wilbur before he left.

"A great deal more was involved than the securing of 10,000 *yen*, or than getting a gymnasium. A group of young men of the Korean church had been put to the test of efficiency in co-operative effort in a difficult piece of Christian work. They had made good amid great enthusiasm, and had secured the experience of a quickened faith in God, and in themselves. Their victory will mean their increased usefulness as the growing leaders of churches.

The spirit of prayer which was infused into the effort by the frequent reiteration of Mr. Gillett and Dr. Underwood, made the whole experience a spiritual one of lasting value to all who participated in it.

While the greater portion of the money was given by Koreans, they received assistance from Chinese, Japanese, Europeans and Americans. This completes another of the needed features of the Seoul Association. For the equipment of the gymnasium small gifts in addition will be welcome.

The larger remaining needs are a building for boys, a more complete industrial equipment and a substantial endowment for industrial education. Toward both of the latter items a good beginning has been made."

Mr. Gillett adds that "On looking over the subscription list the General Secretary was surprised to find that most of the Korean Secretaries gave a month's salary apiece, and each of the servants subscribed 50 cents out of salaries running from two dollars and a half to four dollars a month. Over three-fifths of the ten thousand *yen* were raised by Koreans from their fellow countrymen. In the beginning the Campaign Committee and the employed force of the Association agreed in thinking the undertaking visionary. It was not until after a series of eleven prayer meetings, and a few days of hard work that faith was aroused. As our men look back on

the achievement the thing that assumes prominence is not the money in hand, but the fact that a definite prayer has been answered. Faith was inspired, a sense of victory and a determination to undertake still greater things is in the atmosphere of the institution."

The following has been kindly sent by a friend but we do not quite understand the calendar as here given, it is not apparently stated as to the entire number of verses for each month. According to this there are not as many as 30, or else too many for several of the months. We beg an explanation. The booklet will doubtless make all clear.

THE BIBLE SUCCESS BAND FOR NINETEEN HUNDRED AND ELEVEN.

The beautiful booklet with Calender of verses for 1911, together with a loving letter of appreciation and encouragement from the founder Mrs. E. A. R. Davis, 158 Avenue 5th Avenue, N.Y. City, U.S.A., has been received. The verses for 1911 are compact beginning in January with the Commandments, Exodus 20 : 1. Heaven on Earth, Deuteronomy 11 : 18. The Law of God, Psalms 1 : 1. The Glory of God, Psalms 19 : 1.

February.—The Glory of God, Psalms 19 : 5. The Shepherd Psalm? Psalms 23 : 1. The Penitential Psalm, Psalms 51 : 1.

March.—The Penitential Psalm, Psalms 51 : 13. The Safety Psalm, Psalms 91 : 1. Beauty of Holiness? Psalms 96 : 1.

April.—Beauty of Holiness, Psalms 96 : 9. A Psalm of Praise, Psalms 100 : 1. A Psalm of Blessing, Psalms 103 : 1.

May.—A Psalm of Blessing, Psalms 103 : 21. God's Statutes, Psalms 119 : 1. The Traveller's Psalm, Psalms 121 : 1. God's Kingdom, Psalms 145 : 1.

June.—God's Kingdom, Psalms 145 : 4. A Song of Salvation, Isaiah 12 : 1. A Gracious Invitation, Isaiah 55 : 1.

July.—A Gracious Invitation, Isaiah 55 : 7. Sermon on the Mount, Matthew 6 : 1.

August.—Sermon on the Mount, Matthew 6 : 25.

September.—Sermon on the Mount, Matthew 7 : 22. The New Birth? John 3 : 1.

October.—The New Birth, John 3 : 23. The Abiding Chapter, John 15 : 1.

November.—The Abiding Chapter, John 15 : 18. Consecration and Service, Romans 12.

December.—Consecration and Service, Romans 12 : 21. The Love Chapter, I Cor. 13 : 1. Fellowship, I John 1 : 1. The New Jerusalem, Revelation 21 : 1.

ADVANCED COURSE OF THE BIBLE SUCCESS BAND.

Dr. and Mrs. Chapman are committing to memory the gospel of St. John in a year. Their plan is to learn three verses daily, and constantly review until at least one entire chapter is reviewed at one time.

In speaking of the value of this method, Dr. Chapman says, that the work thus far has been of inestimable value. He declares that to saturate the soul with God's Word is the secret of power; and that a verse committed to memory in the morning will go singing its way through your soul all the day long.

There are some 879 verses in the gospel of St. John. The book may be memorized by committing three verses daily or by learning two verses each week day and five on Sunday.

Dr. Chapman would be glad to receive a post-card or letter from any of those who succeed in memorising the gospel in a year. Letters may be sent to him at 156 Fifth Avenue, New York City.

In addition to this a beautiful poem, by Miss Fannie J. Crosby, and another hymn, *This Book of the Law*, by Mr. Robert Harkness, have been added. Let all missionaries and Korean Christians unite in making this the best year of The Bible Success Band in Korea. Booklets in English may be obtained from Miss E. Julia Pinder, Secretary, Seoul. In Korean from Miss A. M. Botts, Pyeng Yang. There should be a wide distribution and use of the texts for the coming year. "Thy Word have I hid in my heart that I might not sin against thee." Psalms 119:11. "Thy Word is a lamp unto my feet, and a light unto my path." Psalms 119:105. "The sower soweth the word." Mark 4:14. Now the parable is this: "The seed is the word of God." Luke 8:11.

FAITHFUL UNTO DEATH.

A STORY FROM TAIKU.

Mr. Cho was a maker and peddler of sieves. Once when my evangelistic helper was itinerating down in that section of the province, he stopped at a wayside inn one night and, as was his custom, preached to the group of fellow wayfarers in the public room. Mr. Cho was also spending the night there and became interested. He said that he himself could not read, but his elder brother could read, and he would buy some tracts and get him to read them to him. This he did. Some time later he came to Taiku, attended the Winter Bible Class for country Christians and applied to be taken in as a catechuman. When I catechized him I found him about the most dense-minded man I had ever met. There is a great difference between an ignorant man and a dense-minded man. A man naturally intelligent may be ignorant from lack of opportunity. Mr. Cho was dense. It was always his complaint afterwards that he could never get anything through his head. But he was so manifestly dead in earnest that I waived a point on the matter of his intelligence and took him in, and he returned home.

Something over a year later I catechized him for baptism. During the interval I had not seen him more than two or three times; and my helpers perhaps as many more. He had learned to read. He could give me the leading incidents of the life of Christ. He could give many of

the parables and miracles with lessons drawn from them. He knew the substance of the Sermon on the Mount and its teaching, and was immovable on all the essential points of the plan of salvation.

Some months later he came up to the city and told me that he had decided to abandon his business. He said he could not be a Christian and peddle sieves. I said "Nonsense" and told him to stick to his business, be an honest man, and support his family. He didn't say much but went back down country again. Afterwards I met his brother, who was a Christian and a leper, and asked him if his brother had abandoned his business. He said he had. I said it seemed to me nonsense. He replied that that was because I didn't understand the business, so I said nothing more.

It is a very serious thing in Korea when a man abandons the business by which he is accustomed to make his living. Competition is so close, and they live so near the ragged edge of starvation at the best of times, that work as hard as they may it is exceedingly hard, often, to get into anything that will suffice for a living. Mr. Cho and his family went hungry. His relatives had cast him off when he became a Christian, and would not help him. Spring came on. Spring is the hard season. The grain from the former harvest has been eaten up. The new crops are not yet on. They lived largely upon weeds cut from the mountain side and boiled. Mr. Cho, speaking of it afterwards, said that "*by the grace of God*" they had a large persimmon tree in the yard and in July the persimmons were sufficiently matured so that by boiling them they could eat them. Can you imagine what a green persimmon would be in July? Yet during July and August he and his family lived largely off green boiled persimmons. Mr. Cho said to me, "A man can go hungry himself. It isn't so very hard. He can stand it. But when your little children are clinging to your clothes and crying because they are hungry and there is nothing in the house to give them, then it becomes hard—hard." The extraordinary—I scarcely like the word, for it ought not be so—thing about it was that it never seemed to occur to either the man or his wife, for she was one with him in his purpose, that it was a possible alternative for him to turn back to his old business. He had been right about it and I wrong, as I afterwards learned. The business depended wholly for its profits upon deceiving the customer with regard to the character of goods sold and this he felt he could not do and be a Christian. That was the way of the world. He had walked it in the days of his darkness. But now he had found the light. He had forsaken those ways and had put his hand in his Lord's hand and was walking his way with Him. He might expect that sometimes the way would be rough as well as smooth, but whether rough or smooth, it was his Lord's way and he would walk it with Him. Fall came and the rice harvest, and for a while he was able to get enough work to support them. He always worked hard. Winter drew on and again it was the old story. Then he came up to the city and told us of his trials. We helped him out some and so did the city church and he went back home. In the early Spring, just as we were leaving for our furlough

in America, a messenger came up from the country with the news that Mr. Cho was dead. Struggling along, going hungry, denying himself the more, probably, that his family might have something to eat, debilitated by long semi-starvation, and eating such stuff as no man should put into his stomach, finally when his weakened frame was attacked by some slight bowel affection that would not have injured a vigorous man, he was carried off.

I do not imagine that to brace one's courage and then to go up in one swift rush of martyrdom is so very hard. But martyrdom by semi-starvation—through a year and a half or two years to scarcely know what it is to be free from the pangs of hunger; to have one's little children clinging to one's clothes and crying because they are hungry and nothing in the house to give them; to know that at any time one might turn back and at least have a living; and yet to push steadily on, to never waver, to put his hand in his Lord's hand and walk the way set before him, down through the ever deepening shadows, into the valley of the Shadow, and finally by starvation's gates into the presence of Him Whom, not having even seen, he had so loved and served—this is martyrdom—faithfulness unto death.

JAS ADAMS.

CORRESPONDENCE.

The following letter speaks for itself.

DEAR FRIENDS:—

This fall, I spent two very restful, happy weeks at the Chicksan Mines, in the home of the two foreign ladies who live there. One of them has known me ever since I was a small child, so it was like visiting "home folks." While there, I was greatly impressed by the work that they are quietly carrying on for the Master.

They have never made a study of the Korean language but that does not prevent their doing what they can for the Koreans, whom they dearly love. It was not very long before the Koreans began coming to them with their troubles, especially in times of sickness. Of course, they are not physicians, but since there is no foreign doctor there, when these poor suffering Koreans come to them for help, they simply do all in their power to relieve them. Every day brings its sufferers, not only from the village, lying in the valley below them, but often from distant villages.

One day, a little boy, who had fallen and hurt his foot, crawled on his hands and knees from the village below, up to their home on the hill. Never shall I forget the sight of that pathetic, little figure, crawling along on "all fours," and with the tears streaming down his face, he showed us his poor, little, injured foot. It was soon carefully bathed and bound up and he went hobbling down the hill, leaning on a stick for a crutch, with a grateful, little smile on his face. A few days later, he came up with a little "thank offering" of half ripe persimmons.

Another day, a poor old woman, whose drunken husband had knocked her down, thus breaking her collar bone, came expecting to get it "mended." Soon after, two more old women came from a distant village, one had eyes so sore that she could hardly see, the other had a broken wrist, evidently of long standing. It was a case of the "maimed and the blind" helping each other. The sore eyes were easily attended to, but the broken wrist was a different matter. As in the case of the broken collar bone, I explained to her that they could not "mend" it but that they could make her a little more comfortable. So she consented to having the old dirty rag in which it was bound removed and some dreadful looking Korean medicine washed off. After bathing it carefully, it was bound up in a clean cloth and two women, altho' not "cured" went away, happier than when they came. While sore eyes, sore arms and feet were being cared for, I enjoyed the blessed privilege of telling the sufferers the "Old, Old Story of Jesus and His Love," and giving to each a Gospel of Mark.

These ladies at the mines, know practically every one in their little village and often are sent for to visit the sick in their homes. While out calling one day, in the village, we entered a yard, where several women were gathered together. We had scarcely finished our "How do you do," when one of the women, who had such a bright, sweet face, asked, "Are you a preaching pween?" When I answered in the affirmative, she said that some one had given her a Bible and though she studied it every day, there were many things in it that she could not understand and she would like to ask me some questions. I gladly agreed to teach her every day during the rest of my stay. Instead of teaching just one, I had a class of seven or eight women, hungry for Bible study. We studied every day for a couple of hours or more. They wanted to know for themselves the God Who prompted these ladies to do so much for them. Before I left this class of women, they wanted me to go through the New Testament and mark all the passages that they should specially study or memorize.

I was hard to leave such eager, hungry women, but I was so glad for the privilege of helping them a little. I fully realize that it was because of the loving work of these foreign women, that such a class was all ready and waiting to be taught. They had *lived* the Christ life and these women were drawn to Him through the revelation of Him in these two lives. Although they feel that they are not doing much because they can not *tell* the Koreans the Gospel story, yet I am sure that the Master can say of them, "They have done what they could."

Cordially yours,

In the Master's Service,

JESSIE MUNRO REINER.

P.S.—I have just received a letter from these ladies from which I will quote, just to show the progress of the work....."It fills our hearts with joy to see how eagerly the women are continuing to call for more books and more teaching. Yie's dear little wife (the bright faced woman that I mentioned in my letter) sent up for all the hymn-books we had and several of

the Gospels—and last week the Korean Bible woman from ——— came over to see us—at she often does—(Chung, the house boy interpreting) and we told her how these women were hungering for more knowledge of God's Word and teachings—so she went down—got together 11 women, held a class as 'long as they could see,' began again at another house the next morning (the same women attending) and taught and talked of Jesus and His *love* to every individual.—She came up from there just as we were ready for dinner, with beaming face, to tell of the intense interest these women evinced—and our hearts united in a prayer of thanksgiving—that we *know*—in His own good time—"God giveth the increase"—and we can with great faith continue to 'plough' and to 'water.'"

The Korean women told me while I was there that a Korean Bible woman came there once in a great while, but evidently she had not succeeded in arousing much interest among them. It was the love and kindness of these foreign ladies which had won them and given them the desire to "know Him the only true God."

The following letter of farewell to the missionaries was received from the Rev. Dr. Pierson on Jan. 10, the day of his departure from Seoul.

Seoul, Jan. 8, 1910.

Farewell message of Dr. A. T. Pierson to the missionary body.

DEAR BRETHREN :

I had hoped that I might have had more personal contact with the beloved missionaries here, but it has been simply impracticable. My health has not allowed even private interviews to any considerable extent. Early this week I am constrained to start on my way homeward, leaving only a general word of farewell and blessing.

I wish to assure you that I have been here long enough to become intensely interested in the missionary activity here, and it will have a permanent place in my daily prayers.

If I had been privileged to speak to you to-day it would have been from Acts XXVI. 19: "Whereupon I was not disobedient unto the heavenly vision."

The force of the word "whereupon" is "immediately," there is therefore a three-fold lesson.

1. To every man there comes at sometime a heavenly vision.
2. The one duty is obedience.
3. And *everything* may depend upon the promptness of that obedience.

I had intended to use as an illustration of these truths, Acts VII., the keynote of which is the following words. "The God of glory *appeared* and *said*": that is to say, it was a *vision* accompanied by a *voice* as all great visions are.

There is a revelation of the will of God and a personal call. Then follow 8 instances of what may be called a "vocal vision" or a vision accompanied by a voice.

- 1st. To Abraham—when the voice called for *separation*.
- 2nd. To Jacob—when the voice called for an *inward transformation*, at Peniel.
- 3rd. To Joseph—when the voice called for *administration* of a *regal responsibility* in a crisis of national peril.
- 4th. To Moses—with a call to absolute *self-renunciation*.

5th. Then to Joshua—when the call came to complete *self-surrender* of his generalship and plans of warfare into the hands of the invisible Captain of the Lord's Host.

6th. To David—a call to *abandon his own cherished plan* for building a house for God, even after it had been formally approved by the prophet Nathan, and to have it to another to carry out even after most extensive preparations had been made, and vast sums of money had been accumulated by himself; which, if the numerical statements in 1 Chron. chapters 22 and 29, are to be depended upon, must have amounted to about *100 millions of dollars*—and this of his *own private property* in addition to still more vast preparations.

7th. To Solomon—it was a call to *dependence upon a higher wisdom*, not withstanding his own brilliant endowments.

It will be seen that every one of these was a call to some form of *self-renunciation*.—Abram was called to renounce country and kindred. Jacob got no victory till he ceased from self-effort, and consented to be a cripple. Joseph was called to renounce all human insight and foresight, in order to meet a great national crisis. Moses was called to renounce the riches of Egypt; a royal position and the throne of the world. Joshua was called to renounce all pride in his generalship, and follow measures only calculated to promote ridicule. David was called to renounce the chosen purpose of a life-time. And Solomon to renounce all wisdom of his own and all dependence upon everything but God.

To all of these must be added the illustration furnished by Stephen himself who was called to make the greatest sacrifice that any man can make, to *give up life itself* and exchange the blessed activity of service for the pains and apparent disasters of martyrdom, at the beginning of his career.

This is what I desire to leave as my last message and entrust in the name of the Lord to another's lips with the prayer that this divine lesson may be learned by us all.

Most affectionately yours in the Lord,

ARTHUR T. PIERSON.*

P.S.—God willing, I start, early this week for Japan, *en route* to America. Personal visit to you, and even from you, being precluded by the state of my health, I can only bid you this informal farewell, with the assurance that I shall carry you all in grateful memory and most loving supplication.

* We are glad to note that word has come of Dr. Pierson's safe arrival in Japan, in somewhat improved condition.

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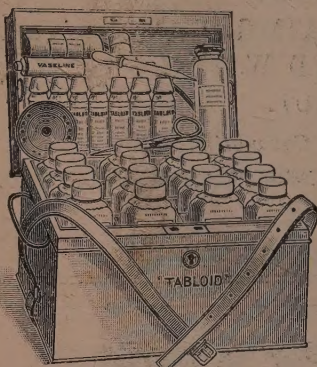
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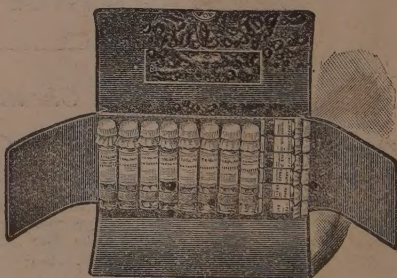
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